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Mr. *HOWARD's*
S E R M O N

Preach'd Before
The Lord-Mayor and Aldermen of
the City of *L O N D O N*,

A T T H E
Cathedral Church of St. *P A U L*, upon
Trinity-Sunday, Anno Dom. 1700.

Levett Mayor.

*Jovis 20 die Junii, 1700. Annoque Regni
Regis Willielmi Tertii, Angliæ, &c.
Duodecimo.*

THIS Court doth Desire Mr. *How-*
ard to Print his Sermon, Preach'd
on *Trinity-Sunday* last, before the Lord-
Mayor and Aldermen of this City, at
the Cathedral Church of *St. Paul's*.

Goodfellow.

The T R I N I T Y Asserted.

A
S E R M O N
P R E A C H ' D

B E F O R E

The Lord-Mayor and Aldermen of
the City of L O N D O N,

A T T H E

Cathedral Church of St. P A U L, upon
Trinity-Sunday, Anno Dom. 1700.

By J O H N H O W A R D, M. A.
Rector of Marston-Trussel in Northamptonshire.

L O N D O N :

Printed for J. Lawrence, at the Angel in the Poultry. 1700.

To the Right Honourable
Sir Richard Lebett,
Lord-Mayor of the City of London.

My LORD,

IN Obedience to the Order I receiv'd from your Lordship and the Court of Aldermen, I have now Publish'd the Sermon lately preach'd before you, with the Addition of some Things, which, through the Straitness of my Time, were then omitted, and do most humbly present it to your Lordship. I should not have thought it fit for Publick View, after so many Excellent Discourses as have been printed within a few Years, in Defence of the Doctrine of the Trinity; neither would I have ventur'd to preach to such an Auditory, upon so Great and Venerable a Mystery, if the Time, to which I was confin'd by a Particular Providence, had not requir'd it. But as that Providence will, I hope, Justifie me in Choosing such a Subject; so the Authority of your Lordship and your Honourable

The Dedication.

*Honourable Brethren will Vindicate me in Publishing
my Discourse upon it.*

*I pray God convince those Unhappy Men in our
Days, who have deserted the Faith they were baptized
into, and deny the Lord that bought them, (for I am
sure a meer Man could never do it,) that they may
escape the Destruction he hath threaten'd to them. And
that the same God would continually bless your Lord-
ship, and give Success to your Pious Endeavours to
suppress Error and Wickedness, in an Age and Place
that need all your Authority and Zeal to that End, is
also the hearty Prayer of,*

My L O R D,

*Your Lordship's most Humble
and Faithful Servant,*

John Howard.

JOHN V. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

BEFORE I speak to the Doctrine contain'd in these Words, it will be necessary to say something towards the removing an Objection that hath been made against them, as if they were not a Genuine Part of this Chapter, because they are omitted in some *Greek* Copies. In Answer to which, It might be enough to satisfy unprejudic'd Men, to say that they are in the best and most Ancient *Greek* Manuscripts, and have been constantly retain'd in the *Vulgar Latin*, (as several worthy Authors assure us;) and they might more easily be left out in some Copies by an Oversight in the Transcribers, than fraudulently inserted into others: Yet because it hath been said by some (who would have the World think so,) that this Verse was added in Opposition to the *Arians*, I must say farther, that this could not be, because we find it quoted by *St. Cyprian* before *his* Time. And indeed the Orthodox, as they had no need to do this, having the Scripture so plainly and fully on their side, in many other Places; so they must have ventur'd such an Hazard in it as no wise Men would expose themselves to. For the Detection of such a Forgery, which they would have Reason enough to fear, would have done a great Injury to their Reputation, and to a Cause which they valued more than their Lives.

It

*De Unit.
Ecclcs.*

It is therefore more Reasonable to suppose that the *Arians* raz'd this Verse out of such Copies as they could come by; for their desperate Cause did more need the miserable Supports of Fraud and Sacrilege, and the Men were fitter for the Practice of them. And some of the

Soer. Hist.
Eccel. l. 7. Ancients complain of their corrupting several Places of
c. 32. Scripture, and particularly of this Epistle; and there is no
Hist. Tri-
part. l. 12. Expression in it they could take more Offence at than this,
c. 4. though there are several others that plainly condemn them and their impious Doctrines. Besides these Testimonies, the Verse it self doth, I think, sufficiently assert its Right to this Place, by the Agreement it hath with the foregoing and following Verses.

The Apostle's main Design in this Chapter is to prove that Jesus is the Christ, the Son of God; that is, the Eternal Son of God, of the same Nature with the Father, as well as Man; (as I shall prove in the following Discourse) and this he doth by the Witnesses mention'd at the 6, 7, and 8 Verses. But the *Water* and the *Blood* in two of those Verses, whether we understand them literally, as they came out of our Saviour's Side, when his Body was pierc'd upon the Cross; or in a figurative Sense, for his Holiness and Sufferings, can prove no more than the Truth of his Human Nature; nor the Spirit that is join'd with them, if it be meant of his Soul which he yielded up to the Father upon the Cross, as some understand it. And if we take it for the Spirit of God, as it was given to our Saviour in an extraordinary measure, it doth not necessarily prove any more than the Excellency of his Person as a Man, and that he was highly in Favour with God the Father. Though there are other Things to be said indeed concerning the Spirit, that infallibly prove the Divinity of Christ, which will more properly be spoken of him, as he is mentioned in my Text.

Now

Now if nothing more had been said by the Apostle in this Place than what is asserted concerning these Three Witnesses in the 6 and 8 Verses, they would have afforded us but a dark Proof at the best of what he mainly intends; but his adding Three more at the 7th. Verse, puts the Matter out of all doubt. I might further shew the Agreement between this and the other two Verses, and how Defective the Sense of this Place will be without it; but I hope what hath been said already is sufficient to prove the Divine Authority of these Words; and I am so far from thinking the worse of them for the Violence done to them by sacrilegious Hands in some ancient Copies, that I cannot but have a greater Veneration for them, in that they have suffer'd a kind of Martyrdom in that Glorious Cause which they assert.

In speaking to these Words, I shall

I. Endeavour to shew you what these Three are that are here mentioned.

II. Give some Account of the Record they bear concerning the *Messias*.

I. I shall endeavour to shew you what these Three are in the following Particulars:

1. Every One of these is the Great and Most High God.

2. They are not so many different Names of the same Person, but Three Subsistences, or Persons really distinct from one another.

3. I shall shew what Relation they have to each other.

4. I shall prove that these Three are One God.

1. *Every One of these is the Great and Most High God.*

1. The Father is so; but I need not say any thing to prove this, because it is acknowledged by those who deny the
B Trinity,

Trinity, that all the Glorious Titles, Perfections and Works of the Deity are attributed to him, and that to him belongs Divine Honour and Worship from his Creatures: That he is an Infinite and Eternal Being, Glorious in Holiness and Fearful in Praises; a God of all Power and Might, Truth and Righteousness, Wisdom and Goodness; in a word, that of Him, and through Him, and to Him are all Things. Therefore I proceed,

2. To speak of *the Word*, or *the Son*, who also is God, in the same Sense with *the Father*, as will abundantly appear to all unprejudiced Men from the Names by which he is call'd, the Perfections ascrib'd to him, the Works he is said to do, and the Honour and Worship which all Intelligent Creatures are requir'd to give him, in the Holy Scriptures.

1. The Names he is called by; as, the Name of *God*, *Jehovah*, the *Son of God*, and *the Word*.

The Name of *God* is very frequently given to Christ both in the *Old* and *New Testament*. The *Psalmist* speaking of
 Ps. 49. 6. him, says, *Thy Throne, O God, is for ever and ever*; and
 Isa. 9. 6. the Prophet *Isaiah* calls him the *mighty God*. St. *Thomas*
 Joh. 20. 28 plainly owns his Divinity in these Words, *My Lord and my*
 God. When St. *Luke* says of the *Jews*, *they stoned Stephen*,
 Acts 7. 59. *calling upon God, and saying, Lord Jesus receive my spirit*; he
 teaches us, that Jesus is the God he prayed to. And St. *Paul*
 Acts 20. 28. in exhorting the Elders of *Ephesus* to feed the Church of
 God, which he hath purchased with his own Blood, doth
 assure us, that the same Person who shed his Blood for us upon
 the Cross is the God of the Church. This Apostle tells us
 Rom. 9. 5. also of Christ, that he is over all, *God blessed for ever*; and
 1 Tim. 3. 16. that *God was manifest in the Flesh*: And St. *John* affirms of
 1 Joh. 5. 20. him, that *he is the true God*. Now if it be said of one or
 two of these Places, that the word [*God*] is not in some an-
 cient Copy or Version, this Omission might easily happen
 through the Mistake of a Transcriber, and ought not to be
 accounted any Prejudice to those Places, seeing they are en-
 tire

ture in all other Copies. And tho' some object, that the Name of God is given to Magistrates in the Scripture, and therefore doth not prove the Divinity of Christ, they ought to see, that it is applied to him, after a very different manner, and with such Distinctions as cannot belong to any Creature: For what Christian durst ever call a Magistrate, *my God*, as St. Thomas calls our Saviour? or say, he is *God blessed for ever*, or the *true and mighty God*, as the Scripture terms him?

The Name *Jehovah*, which is the incommunicable Name of the Great God, is also given to him. Those Words, *Psal. 102. 25. Thou hast laid the foundation of the earth, and the heavens are the work of thy hands*; are applied to Christ, *Heb. 1. 10.* and yet the same Person, of whom they are spoken, is called *Jehovah* no less than seven or eight times in that *Psal.* The Prophet *Isaiah*, speaking of Christ and his Forerunner, saith, *Chap. 40. 3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make strait in the desert a high-way for our God.* There is no question but the Person, whose Way *John the Baptist* (who is here meant by him that *cries in the wilderness*) was to prepare, was Christ the Son of God; therefore it is he whom the Prophet calls, *not only our God, but the Lord*, (that is *Jehovah*,) in the 2d. and 5th. Verses of that Chapter. But the Prophet *Jeremiab* is yet more express, when speaking of the *Messias*, as a *righteous branch*, and a *King that should descend from David*, *Chap. 23.* he says, *Ver. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.* A Place sufficient, one would think, of it self, to satisfy any that Christ is the True and Eternal God, were it not obscur'd a little by the Repetition of it with some difference, *Chap. 33. 16.* where it is in our Translation, *This is the name wherewith she shall be called, The Lord our Righteousness.* And some Interpreters understand it in the same Sense, as if

A Sermon preach'd before the Lord-Mayer,

this Name was applied here to *Jerusalem*, or the Church; and from hence some conclude it is not the incommunicable Name of God, and that nothing more is said of Christ in the Place before-mentioned than of the Church in this. Now how well the Words in the Original will bear that Interpretation, I shall not determine; but I think they are very capable of another, (which hath been also given them by some Learned Men,) namely this, *And he who shall call her,* (that is, *Jerusalem* before-mention'd,) *is the Lord our Righteousness.* And tho' there is some difference in the *Hebrew*, between this and the other Place, yet the Authors of the several Learned Versions taking the Sense to be the same in both, do not only apply this to the *Messias*, but render 'it in the same Words as they do the other, with very little Alteration in any of them. And if we allow of that Interpretation which applies this Name to *Jerusalem*, yet it can belong to it no otherwise than as the Church hath a Relation to him, and is Interested in his Righteousness who is properly call'd by it.

The Name of the *Son of God*, as it is given to Christ, and is to be understood of his Only-begotten Son, as he is sometimes call'd, is a further Proof of his Divinity: For this denotes a more Eminent Relation than that which belongs to his Human Nature, either from his Conception, or his Resurrection from the Dead: For tho' he was conceiv'd by the immediate Power and Operation of the Holy Ghost, and for this Reason is sometimes call'd the *Son of God*, yet we cannot say he had much the Advantage of *Adam* in this, who by the same efficient Cause was form'd out of the Dust of the Ground, as Christ was of the Substance of the Virgin; and therefore *Adam* is call'd the *Son of God* in a peculiar Sense, distinct from that Relation which other good Men have to him. The Holy Angels have also the same Relation to God, for this Reason, who made them eminently

Partakers

Partakers of his own Nature, and constituted them in a State of Happiness and Immortality.

And tho' our Saviour was made the Son of God, in another Respect, by his Resurrection from the Dead, as Saint Paul explains the Words of the Psalmist, when he saith, *God hath rais'd up Jesus again*; as it is also written in the Second Psalm, *Thou art my son, this day have I begotten thee*; and he may from hence be fitly term'd (as he is) *the first-born from the dead, and the first-fruits of them that slept*; yet he can no more be call'd the *Only-begotten Son of God* for this Reason, than the First-born of a numerous Issue can be said to be all the Children, or the First fruits the whole Crop: For it is evident, from many Places of Scripture, that the Church shall be also rais'd to a Glorious State, and those very Terms, *the First-born* and *the First-fruits* are us'd to assure us of it; and on this Account they are call'd *the Children of God* by our Blessed Saviour, who saith, *They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more: For they are equal unto the angels, and are the children of God, being the children of the resurrection*. Now what difference soever there was between the Perfections of Adam and Christ, as Man, or between the Glory he was rais'd to, and that which the Saints shall have hereafter, this cannot properly distinguish his Relation to God the Father from theirs: For tho' a First-born, who hath many Brethren, should have a greater Inheritance than all of them, and a Right of Dominion too (as the Ancient Patriarchs had) over the whole Family, yet he cannot justly be call'd the *Only Son* for these, or any other Advantages he might have above the rest.

Christ is therefore call'd the *Son of God*, chiefly in respect of his Divine Nature; and so the Ancient Jews understood this Term, as it was applied to the *Messias*. Therefore, upon Occasion of Christ's calling God his Father, it is said,

The

- Joh. 5. 18. The Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was ~~with~~ his own, or his proper Father, making himself equal with God. Jesus was now generally look'd upon as the profess'd *Messias*, because *John the Baptist* had given a Publick Testimony concerning him, which was confirm'd on all Occasions by his Disciples, and had been confess'd by himself: Therefore the Jews having a Notion of that Eminent Relation which the *Messias* had to God the Father, as his Eternal Son; when they heard our Saviour mention God as his Father, put a very different Sense upon these Words from what they would have done from another Person; and because they did not believe him to be the Christ, they interpreted them to his Disadvantage: For tho' they themselves were ready to say,*
- Joh. 8. 41. upon Occasion, We have one Father, even God; yet they accounted such an Expression from our Saviour to be Blasphemy, and attempted several times to put him to Death for it. And this was the pretended Crime for which he was at last condemn'd: For the High-Priest having not such Witness against him as he desired, put an Oath upon him to tell him whether he were the Christ, the Son of God; to which, when our Saviour had intimated his Consent, the High-Priest rent his cloaths, saying, he hath spoken blasphemy; and asking the judgment of the council concerning it, they all pronounced him to be guilty of death.*
- Mat. 26. 63, 66.*

But the Disciples believing that he was the Christ, did also acknowledge him to be *the Son of God* (in the Sense before-mention'd) in several Confessions which they made to him: But I shall now only take notice of such as were attended with some Remarkable Circumstances, which will help us to understand the Meaning of them. When our Lord had done two Miracles together, walking himself with *Peter* upon the Sea in a Tempest, and causing the Wind to cease on the sudden; so soon as he was come into the ship, the disciples, and others that were with them, came and worshipped him,

him, saying, of a truth thou art the son of God. By which Words, it appears they acknowledg'd him to be God, because they gave him Divine Worship at the same time: And if they had committed a Mistake in these Things, there is no question but our Saviour would have corrected it in them. The like Adoration was also given to Christ by the Man Joh. 9. 38. who was born blind, so soon as he understood from him that he was the Son of God.

But nothing is more Remarkable to this Purpose, than *Martha* her Confession, who, when our Saviour had ask'd her, whether she believ'd him to be *the Resurrection and the Life*, (that is, that he could by his own Power raise Men Joh. 11. 25, &c. from the Dead to Life again) and that *Faith* in him would save them from *Death*, and make them *Partakers of Everlasting Life*? she answers him, *Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.* So that this Confession did imply as much, in her Opinion, as that Christ was Omnipotent, and the Great Object of a Divine and Saving Faith: And in that she saith, *the Son of God, which should come into the world*; this supposes it was formerly believ'd the *Messias* should be such a Person.

There are several other Testimonies in the Gospel to this Purpose, but I shall add but one more from *St. John* himself, which gives a great Confirmation to all the rest, who speaking of the Signs which *Jesus* did, saith, *These are written*, Joh. 20. *that ye might believe that Jesus is the Christ the Son of God*; 31. *and that believing, ye might have life through his name.* These Words, *Jesus is the Christ the Son of God*, are certainly meant of his being God as well as Man, because many Signs done by him did plainly prove it. And in this Chapter the Apostle mentions two of them, namely, our Saviour's Appearing two several times in a miraculous manner to his Disciples; the latter of which Appearances drew that Confession from *St. Thomas*, *My Lord, and my God.* And it is Remarkable,

markable, that immediately after these Words, and Christ's Answer to them, the Apostle adds, *many other signs did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ the Son of God;* which Words have, no doubt, a particular Respect to Thomas his Confession, as those which follow have to our Saviour's Answer to him: For Christ having said to Thomas, *Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.* The Apostle tells us how far this Blessing goeth, even to *Eternal Life*, in these Words, *and that believing, ye might have life through his name.*

And indeed, the Occasion of St. John's writing this Gospel, and the Arguments that are every where contain'd in it, do sufficiently prove this Truth: For this Gospel was written by him at the Request of the Elders of *Ephesus*, and other Christians, as we are assur'd from good Authority, in Opposition to the *Ebeonites* and *Cerinthians*, who denied the Divinity of our Saviour; and whosoever reads it, may see the Apostle makes it his main Business to assure the World that he is God. This he affirms at the very beginning of his Gospel, and records many of our Saviour's Sayings, by which he asserted it, and several of his chief Miracles, by which he prov'd it, that are omitted by the other Evangelists. And if this appears to have been his chief Design in this Gospel, (as certainly it was) who can doubt of his Meaning in the Place before-mention'd, (which is near the Conclusion of it,) where he saith, *These are written, that ye might believe that Jesus is the Christ the Son of God?* Now this, with the other Citations which I mention'd before, will clear the Sense of those Expressions in this Chapter of my Text; *Whosoever believeth that Jesus is the Christ, is born of God: And who is he that overcometh the World, but he that believeth that Jesus is the Son of God?* that they assert him to be God as well as Man: And therefore

Ver. 1.

Ver. 5.

fore this is the Doctrine which the Apostle proves in the following Verses, as I said before, and I hope have now made it more evident to you.

The last Name which I shall mention, as given to Christ, is *Λόγος*, render'd *the Word*; under which Name St. John saith, *Chap. 1. 1.* that he was *in the beginning*, that is, before the World was created, as appears not only from the same Expression us'd in that Sense in the first Chapter of *Genesis*, but because all things are said to be made by him, *ver. 3.* which supposes he was before them; and because Time began with the Creation of the World, therefore the *Word* which was before it must be Eternal: And the Apostle here expressly affirms, that *the Word was God, and that this Word was made flesh, and dwelt among us, and was the only-begotten of the father, v. 14. the same person whom John the Baptist bare witness of, namely, Jesus Christ*, as in the following Verses. And the Notion of *Λόγος*, as it is understood of a Divine Person, who, together with God the Father made the World, was well known amongst the *Jews*, as appears from many Places in the *Chaldeæ Paraphrase*, where *the Word* is added to explain the Sense more fully when there is only [*God*] or [*Lord*] in the Original; and it is render'd by such a Term as several Learned Men assure us is us'd there to signify *the Word* only in the Sense of a Person. And I think any indifferent Reader would understand it of a Personal *Word* in many (if not all those) Places wherein it is found, and particularly in these. It is said in that Paraphrase, *It repented the Lord, with his word, that he had made man upon the earth. Then shall the word of the Lord be my God. Moses brought forth the People to meet the Word of God: These are the statutes, and judgments, and laws, which the Lord made between his word and the children of Israel. The word of the Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes. The*

ΝΙΧΟΝ
Vid. Bi-
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Vindic. of
Trin.
p. 123.

Gen. 6. 6.

Gen. 28.

21.

Ex. 19. 17.

Lev. 26.

46.

Deut. 1:

30.

Deut. 4.²⁴ word of the Lord thy God is a consuming fire, a jealous God.
 Chap. 31. The word of the Lord thy God will go before thee, he will not fail
 6. 8. thee, nor forsake thee. The word of the Lord accepted the face
 Job 42. of Job. And the word of the Lord turn'd the captivity of
 9, 10, 12. Job, &c. So the word of the Lord blessed the latter end of Job
 more than the beginning.

Now to be chosen by *Jacob* as his God; to meet his People; to be a Party in a Covenant between himself and them; to conduct his People, and fight for them; to accept of *Job's* Person, to turn his Captivity, to bless and enrich him; and to be a consuming Fire, a jealous God; do all suppose a Person, and some of them plainly assert that he is God. The ancient *Jews* therefore, who had a great Veneration for this Paraphrase, and were oblig'd to read it constantly with the *Hebrew* Text, did believe, from these and many other Places in it, that there was a Divine Substance called *the Word*, by whom God made the World.

Quaest. 6.
 Solat.
 De Agri-
 cult.

So *Philo* the *Jew*, speaking of God the Father of all, mentions another Divine Person, whom he calls *the Word*, and his Only-begotten Son, by whom he made the World. From whence we may conclude, that *St. John* first received the Notion of *Logos* from the *Jews*; and he speaks so briefly of it at the Beginning of his Gospel, because it was commonly known to them. Tho' it is true also, that many of the Heathens had receiv'd the Doctrine of the Trinity, and the Notion of *Logos* the Second Person in it, either from ancient Tradition, or the Scriptures, which were read by several Learned Men amongst them. But *Plato* was especially noted for it; therefore when *Amelius*, who was one of his Followers, read this Gospel of *St. John*, he challeng'd this Notion of the *Logos*, as if it was taken from *Plato*. But there is no Reason to think he receiv'd a Notion from any Heathen, which he knew was better understood by the *Jews*, and was well acquainted with those Places of Scripture upon which it was grounded.

Now

NOW St. John doth not only call Christ *the Word* in that Place, and in my Text, but mentions him also as *the Word of Life* at the beginning of this Epistle; and speaking of him, Rev. 19. 13. he saith, *His name is called the word of God*. Neither is St. John the only Writer of the *New Testament* who applies this Name to Christ; but St. Luke seems to use it in the same Sense, when he speaks of the Apostles ^{Luke 1. 2.} as *eye-witnesses and ministers of the word*; for that Word of which they were Eye-witnesses, was our Lord himself. And this Sense of that Place is more probable, because St. Peter uses the same Expression with respect to Christ, and saith (of himself and the other Apostles) that *they were eye-witnesses of his majesty*: And in the Epistle to the *Hebrews* this Divine Word is mention'd, and the Omniscience of God attributed to him; *The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*: That is, he perfectly sees the State of our Souls, knows all our Thoughts, distinguishes between what is good and evil in them; he can awaken our Consciences to feel Remorse for Sin, and work what Change in us he pleases. And then it follows, *Neither is there any Creature that is not manifest in his sight; but all things are naked and open'd unto the eyes of him, unto whom we speak, concerning whom we speak*, or with whom our present Business is, and that is Christ, who is the Subject of this latter part of the Chapter, and mention'd as well before as after these Verses I have read to you.

2. The Perfections of God are ascrib'd to *the Word*, or *the Son*. Some of these I have occasionally mention'd in speaking to those Names which are given to him in Scripture, and therefore shall now speak more briefly to them. His Eternity was hinted to under the Name of *the Word*, at the beginning of St. John's Gospel, and the Name *Jehovah*

A Sermon preach'd before the Lord-Mayor;

doth also imply it; but there are several Expressions more full and plain to this Purpose. The Prophet *Isaiab* calls him the everlasting father; and he himself saith, *I am Alpha and Omega, the beginning and the ending; which is, and which was, and which is to come.* And again, *I am the first and the last;* the same which God saith of himself, *Isaiab 44. 6. I am the first, and I am the last, and besides me there is no God.* So *Joh. 8. 58.* Christ asserts his Eternity, when he saith, *Before Abraham was, I am;* where he uses the very Term by which God *Ex. 3. 14.* made himself known to the *Israelites*, which denotes his Eternity. This appears also from those Places in the Gospel, where Christ saith, *he came from God, from Heaven, &c.*

The Infinity of Christ is also asserted by himself, when *Mat. 18.* he saith, *Where two or three are gathered together in my name, there am I in the midst of them;* when he tells his Disciples, *Chap. 28. I am with you alway, even unto the end of the world;* and *Joh. 3. 13.* when he affirms, *No man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven;* where we are plainly taught, that at the same time Christ was upon Earth, he was also in Heaven, and therefore fill'd all Places. And it is remarkable, that he here calls himself *the Son of Man*, to assure us, that he who was Man, was also the Eternal and Infinite *Son of God*, and so was one and the same Person in two so distinct Natures.

The Omnipotence of God, which we had Occasion to take Notice of in our Saviour before, is attributed to him by the *Heb. 1. 3.* Apostle, who saith, *he upholds all things by the word of his power;* and plainly intimated in that Promise of Christ, *Joh. 14. 13.* *Whatsoever ye shall ask in my name, that will I do, that the father may be glorified in the son:* For he must have all Power who can do whatsoever his People shall desire. Yea, he *Rev. 1. 8.* hath exprelly told us, that he is *the Almighty.*

His Omniscience, of which we had before a remarkable Proof out of the Epistle to the *Hebrews*, where he is called *the Word*

Word of God, is also attested by St. John, where he saith of some of our Saviour's Followers, that *Jesus did not commit* Joh. 2. 24, 25. *himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.* It is acknowledg'd by St. Peter, in these Words, *Lord, thou* Joh. 21. 17. *knowest all things.* It is affirm'd by St. Paul, when he saith, *In him are hid all the treasures of wisdom and knowledge;* and Col. 2. 3. it is asserted by himself in these Words, *I am he which search-* Rev. 2. 23. *eth the reins and hearts; and I will give unto every one of you according to your works.*

In a word, he hath all the Perfections of God the Father; for he saith, *All things that the father hath are mine:* So that Joh. 16. 15. the Essence, the Attributes, and the Glory of God do belong to him. And St. Paul assures us, that *in him dwells all* Col. 2. 9. *the fulness of the Godhead bodily.* None can deny that Christ is meant in this Place; for the Apostle is speaking of him here for many Verses together: He mentions his Name several times, and immediately before these Words. And it is evident that they ascribe all the Perfections of the Doity to Christ, as plainly as any can do. The Word [*bodily*] indeed that is here added, is capable of different Interpretations; but whether we take it for wholly and entirely (as it may well be meant) or essentially and personally, because it was usual with the *Greeks* (as it is with us) to call a Person, a Body; it doth not only confirm what was said before, but denotes the hypostatical Union of the Divine and Human Nature in Christ. Or, if we will allow it to be only meant, in the Body, or, together with it; though in this Sense it adds nothing to the Character of his Divinity before given, yet it can detract nothing from it. On the account of these Perfections in Christ, he is call'd *the Image* Col. 1. 15. *of the invisible God; the Brightness of his Father's Glory,* Heb. 1. 3. *and the express Image of his Person;* he is said to be *in the form of God,* Phil. 2. 6. *and equal with him.*

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3. The Works of God are also attributed to the Son. He tells us himself, that *what things soever the father doth, these also doth the Son likewise.* And as it is said in the beginning of St. John's Gospel, that *he made all things*; so the Apostle affirms that *God made the Worlds by him*, (not as an instrumental, but a principal efficient Cause.) The word *αἰών*, there render'd the *Worlds*, properly signifies *Ages*; but because Time was created together with the World, and it is the Measure of all material things, therefore it is sometimes us'd figuratively for the World, the Creation of which is ascrib'd to Christ again, in these Words, *Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands.* The Sense of which Place is express'd more fully and particularly by St. Paul, when he saith, *By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him. And he is before all things, and by him all things consist.*

The Works of Providence are also his; for he is said to uphold all things; and this he could not do without infinite Wisdom and Power, to supply every Creature with what is necessary to maintain its Being. *He forgives sins against God, which none but God can do*; as the Scribes and Pharisees argued truly, tho' they misapplied it with respect to our Saviour. To these Things I might add the Miracles wrought by him, which did also attest his Divinity, because he did them by his own Power; the raising himself from the dead, sending the Holy Ghost upon his Disciples, and enabling them to do the same miraculous Works as he himself had done.

4. We are to give Divine Worship to the Son, the same that is due to the Father. Our Saviour, in saying to his Disciples, *Ye believe in God, believe also in me*, doth teach them that

that he is an Object of Faith and Worship *equally with God* Chap. 5.
the father; and tells them, that *all men should honour the son*,^{23.}
as they honour the father. The same is requir'd of the Angels
 too, in those Words which the Apostle quotes out of the Heb. 1. 6.
Psalms, Let all the angels of God worship him. And yet that
 is an Eternal Law which our Saviour mentions, *Thou shalt* Mat. 4. 10:
worship the Lord thy God, and him only shalt thou serve. There-
 fore (to say nothing of the Apostles refusing Worship sever-
 al times from others, because they were but Men) when
 St. John (through some Mistake) went about to worship an
 Angel that spake to him two several times, he charges him Rev. 19.
 strictly not to do it, because he was but the Servant of God,^{10.}
 (and the best of Creatures, even Christ himself in his Hu- Chap. 22.
 man Nature is no more,) and refers him to the true and on-
 ly Object of Worship, which is God.^{8, 9.}

But we read of many worshipping our Saviour upon dif-
 ferent Occasions, without any Prohibition from him, and
 amongst others, his own Disciples did it, both before and
 after his Resurrection; yet they received not the least Check
 for it, neither did our Saviour at any other time caution them
 against it, or give them any Hint that he was displeas'd with
 it; tho' he did ever most freely instruct, warn, and reprove
 them, as there was Cause for it. And can it be said our Sa-
 viour was less zealous for the Honour of God than the An-
 gel that appeared to St. John? Or was there a Dispensation
 granted to the World to worship a Creature, during our Sa-
 viour's Ministry, which was not allow'd either before or af-
 ter it? \No, the Adversaries to the Doctrine of the Trinity
 have a Fetch beyond this, That Christ was made God, and
 is therefore to be worshipp'd. But what is made, cannot
 be truly God, because Eternity doth necessarily belong to his
 Nature; and whatever is made, is a Creature, and Servant
 to him that made it, and therefore is not to receive Divine
 Worship, as the Angel argues. But our Saviour being the
 True

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True and Eternal God, as well as Man, did not only suffer such Worship to be given to him, but hath taught us that it is a General Duty, (as was said before;) and therefore when St. Stephen had a Vision of him, a little before his Death, he kneeled down and pray'd to him to receive his Spirit, and to forgive his Murderers.

Acts 7.
59, 60.

I have now said what I thought necessary to prove the Divinity of our Blessed Saviour, and have been the larger and more particular upon it, because the Belief of the *Trinity* doth mainly depend upon this Proof. I shall therefore be very brief in speaking to what follows.

3. The *Holy Ghost* is also the Great and Most High God, as appears by the very same Arguments which prove the Divinity of the *Word*, or *Son*, before-mention'd, taken from the Names, Properties, Works, and Worship of God.

1. The Names of God are given to him. He is called God by St. Peter, speaking to *Ananias* in these Words, *Why hath Satan filled thine heart to lye to the Holy Ghost? Thou hast not lyed unto men, but unto God*: And by St. Paul, when he saith, *Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?* Which Words plainly shew, that the *Spirit*, or the *Holy Ghost*, is that God which dwells in his People.

Acts 5.
3, 4.

1 Cor. 3.
16.

Yea, the incommunicable Name *Jehovah* is also given to him. God saith, *If there be a Prophet among you, I the Lord will make my self known unto him in a vision, and will speak unto him in a dream.* But this Lord (or *Jehovah*) is to be understood of the *Holy Ghost*, as appears from the Words of St. Peter, *The prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost.*

Numb.
12. 6.

2 Pet. 1.
21.

2. The Properties or Perfections of God are ascrib'd to him; as his Eternity, *Heb. 9. 14.* where it is said, *Christ offered himself to God through the eternal spirit.* His Infinity is suppos'd in these Words of the Apostle, *Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.* Now if any man have not the spirit of Christ, he is none of his: For that Spirit which may be in all Men, must be every where present. And that the Holy Ghost is so, the Psalmist also intimates, when he says, *Whither shall I go from thy spirit? or whither shall I flee from thy presence?* His Omniscience is asserted also by St. Paul, in these Words, *The spirit searcheth all things, yea the deep things of God.* 1 Cor. 2. 10.

3. The Works of God are attributed to the Holy Ghost; for Job saith, *by his spirit he hath garnished the heavens;* and Job 26. the Psalmist, *that by him he hath made all the host of them.* Ps. 139. 7. And our Saviour intimates, that he *cast out devils by his power* Mat. 12. 28. as well as his own. To which I might add (if it were necessary) his inspiring the Prophets, appointing Bishops and other Ministers in the Church, enduing many of them with miraculous Gifts, sanctifying our Souls, adopting us to be the Children of God, &c.

4. The Worship of God is also given to him. St. Paul calling him to witness what he is about to say, *Rom. 9. 1.* doth acknowledge his Omniscience, and perform an Act of Divine Worship to him. And he prays to Him, together with the Father, and the Son, in that Blessing which concludes his Second Epistle to the *Corinthians*, and so makes the Three Persons of the *Trinity* equally Objects of Divine Worship, as every Christian doth also by receiving Baptism in their Names.

I have now shew'd you, that every One of these Three, mention'd in my Text, is the *Great and Most High God*; and the Proofs I have cited for that Purpose, are so plain and convincing,

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convincing, that many who were not willing to own the Doctrine of the *Trinity*, and yet could not resist the Evidence of these and other Scriptures to the same Purpose, have thought that these Terms, *the Father, Son, and Holy Ghost*, were but so many several Names to signify the same Person. Therefore, to remove this Mistake, and to give a farther Confirmation to the Truth I have been asserting,

2. I am come to shew, that these are not different Names of the same Person, but Three Subsistences or Persons really distinct from one another. And the very Design of the Apostle in this Place is enough to prove it; for he brings them in as Three Witnesses of the *Messias*, which Three Names cannot be, in the Sense which is here intended. So our Saviour speaking of the Father's Testimony concerning
- Joh. 5. 32. him, saith, *There is another that beareth witness of me*; and he afterwards tells his Hearers who he is, in these Words,
- Ver. 37. *The father himself which hath sent me, hath born witness of me.*
- Chap. 8. And again, *If I judge, my judgment is true*; for I am not
16, &c. alone, but I and the father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of my self, and the father that sent me beareth witness of me. And he further tells his Disciples, Behold the
- Chap. 16. hour cometh, yea is now come, that ye shall be scatter'd every one
32. to his own, and shall leave me alone; and yet I am not alone, because the father is with me.

We see therefore that the *Father* and the *Son* are Two distinct Persons; and that the *Holy Ghost* is a Person distinct from both of them, is evident from those Words of our Saviour, *I will pray the father, and he shall give you another comforter, that he may abide with you for ever, even the spirit of truth, &c.* where Three Persons are distinctly express'd, with different Actions belonging to each of them; the *Son* prays, the *Father* answers his Prayer, and gives his Disciples another

John 14.
16, 17.

another Comforter who shall always abide with them. So these Three are express'd in the Form of Baptism, the Apostolical Benediction, and in several other Places of Scripture. And it is absurd to think our Saviour requires us to be baptiz'd into Three Names, and that the Apostle in blessing the Church, would use Three Names, with particular Distinctions to each of them, if he intended but One Person.

3. I proceed therefore to shew what Relation these Three Persons have to each other. And as to the *Father* and the *Son*, their very Names suppose that the One hath his Being from the Other; not as if he were made by him, for then he could not be Eternal, and therefore not Truly God; but as proceeding from him by Eternal Generation: And hence he is called *the Brightness of his Father's Glory, the Word of God, &c.* The *Holy Ghost* hath his Being both from the *Father* and the *Son*, as eternally proceeding from them: For our Saviour tells his Disciples, That he proceeds from the *Father*, that he himself will send him, and that the *Father* will send him in his Name. And St. Paul calls him *the Spirit of Christ, and of the Son*. Therefore we have the same Reason to believe the *Spirit* proceeds from the *Son*, as from the *Father*. As the Relation therefore between the *Father* and the *Son* is founded upon that Eternal Generation by which the *Son* hath his Being from the *Father*; so the Relation of the *Holy Ghost* to them both, is founded upon that Eternal Spiration whereby he hath his Being from them. But what this Generation and this Spiration is, as also the manner of each Person's subsisting distinctly in the same Divine Nature, I may say with the Prophet *Isaiah, who shall declare it?*

Joh. 14.
26.
Chap. 15.
26.
Rom. 8. 9.
Gal. 4. 6.

Isa. 53. 8.

4. I am to prove, That these Three are One God. And this is evident from all those Places of Scripture where God

Deut. 6. 4. is said to be but One: As, *Hear, O Israel, the Lord our God*
 Chap. 4. *is one Lord. Unto thee it was shew'd, that thou mightest know*
 35. *that the Lord he is God; there is none else besides him. I am*
 Isa. 45. 5. *the Lord, and there is none else, there is no God besides me.*
 Eph. 4. 6. *There is one God and Father of all, who is above all, and through*
all, and in you all, &c. To which we may add, that our
 Saviour several times affirms, that *He* and the *Father* are One; and that *He* is in the *Father*, and the *Father* in *Him*. And as this Unity of the Godhead is so plainly asserted in Holy Scriptures, so it is also taught by the Law of Nature; for what is Infinite and Omnipotent can be but One, for it is against the Nature of Infinity to be in more; and if One can do all things, there is no need of any other. Therefore it was the Opinion of the wisest Heathens, that *there is but One God*, tho' they suffer'd the People, who were fond of Superstitions, to worship many.

Thus we see the *Trinity* of Persons in the Unity of the Divine Nature is plainly asserted in many Scriptures; so that if these Words of my Text had been quite lost, through the Malice of Hereticks, the Mistake of Transcribers, or any other Accident, the Doctrine contain'd in them would fully appear in the Places before-mention'd, and many others: For as often as the Scripture attributes to each of these Three the Names, Properties, Works, or Worship of God, it asserts them to be so many Divine Persons; and where ever it affirms *there is but One God*, it teaches us that *these Three are One*: And therefore we may justly wonder so much Offence hath been taken by some Men at several Expressions in the *Athanasian Creed*; as, *The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not Three Gods, but One God, &c.* These Expressions they are bold to charge with Contradiction, and yet they cannot deny that the Scripture plainly asserts the same many times over; and therefore they would do well to consider upon whom this Charge of Contradictions must light. And

And their Boldness is the greater, not only for the Plainness of Revelation in this Case, and the Greatness and Excellency of the Subject so treated by them; but because it is far above the Judgment of their Reason: For a Man must understand the Nature of an Infinite Mind, or Spirit, and what is the true Notion of different Hypostases or Persons in that Nature, before he can say it is a Contradiction to assert them. Therefore they would better employ their Reason in finding out such Contradictions they are fit to judge of, and I will put them in mind what looks very like one, and that is, to acknowledge the Divine Authority of the Scriptures, and yet deny some Doctrines plainly deliver'd in them, because they cannot understand the manner of those things that are asserted by them; and tho' they say they do understand it, yet this shews their Boldness and Ignorance the more, when we know the wisest of them will be easily puzzl'd about the meanest Production in Nature, and may find a thousand things in themselves to baffle their Reason; and therefore it must be very unfit to judge of the Divine Nature and Subsistence. And if we observe what ways they take to evade those plain Scriptures before-mention'd, we shall quickly see their Reason is not very formidable in Matters of Faith, whatsoever it may be in other things: For some of them they deny to be Scripture (as they do these Words of my Text,) others they put such strain'd and foreign Interpretations upon, and use such miserable Shifts to escape the Force of them, that one would think they are passionately in love with Heresie that defend it at this rate. But these Things have been answer'd, to their Shame, by several worthy Authors, and I hope also to the Conviction of some of them.

Their Exception against the Word *Person*, as applied to these Three in my Text, is also impertinent: For he to whom those Names, Actions, and Prerogatives, before-mention'd,

mention'd, do belong, must be a Person, tho' he were not call'd so in Holy Scripture. But the *Father* is there term'd Heb. 1. 3. a *Person*, when the Son is call'd the *express Image* (+ *ὁμοεικόν*) of his *Person*; and it's hard if a *Son*, who hath all the Perfections of his *Father*, may not be call'd a *Person* too. But whether these captious Men will, or no, the Scripture hath given him that Denomination, with respect to his Divinity, 2 Cor. 2. 10. *If I forgave any thing, to whom I forgave it, for your sakes forgave I it (ὡς ὑπὲρ Χριστοῦ) in the Person of Christ*: Where the Apostle affirms, that when he forgave or absolv'd a Penitent, he did it in the *Person* of Christ, that is, in his Name, as his Deputy and Representative, who, as God, hath Power to forgive Sins. From these Places there is Warrant for those Terms, *Persons* and *Persons*, which the Greek Fathers commonly us'd to signify a *Person* in the *Trinity*. And when we find them thus applied to the *Father* and the *Son*, who can deny them to the *Holy Ghost*, since the Glorious Properties and Works of the *Deity* are also ascrib'd to him?

Thus have I given you some Account of the Doctrine of the *Trinity*, as it is discover'd to us in Holy Scriptures, which hath been constantly believ'd and defended by the Churches of Christ in all Ages. And seeing we have such Evidence from Scripture, and so General a Consent for the Truth of this Doctrine, we may with great Satisfaction believe and confess it. And because our Faith in the *Trinity* is of the greatest moment to us (as we are assur'd also from the Scripture) and very much for the Honour of our Religion, and the Author of it, we ought zealously to defend it against those *Antichrists* in our Days (as St. John calls them) who deny the *Father* and the *Son*:

1 John 2.
22.

2. I should now say something of the Record that these Three bear, that *Jesus is the Christ the Son of God*. But this will not require much Proof after that which hath been given already concerning his Divine Nature, and doth consist of

of Testimonies from the Three several Persons of the *Trinity*. Therefore to these I shall only add, That this is witnessed by them to the Saints and Angels in Heaven, who have the Beatifick Vision of the Glorious *Trinity*, and particularly of the Divinity of Christ united with his Human Nature. It hath been attested from Heaven, by the Voice of God the Father, at our Saviour's Baptism and Transfiguration; asserted by Christ himself several times, who said al o, that he *came from God, and was one with him*; and manifested by the Holy Ghost, when he descended upon Christ in a visible Shape at his Baptism, and upon the Disciples in a miraculous manner, according to our Saviour's Promise. From whence it appears, that as these Three are One in their Essence or Nature, so also in their Testimony concerning the *Messias*, which some think is only meant by those Words, *These Three are One*. But because they are true in an higher Sense (as I have prov'd to you) and the Words are in a General Form, they ought chiefly to be understood of that, and from hence an Unity in their Record or Testimony will necessarily follow.

The Holy Ghost doth also constantly give this Testimony in the Holy Scriptures, and in his Effects upon the Hearts of his People: Which may probably be meant of that Witness which he is said to bear in Earth at the 8th. *Versè* of this Chapter; and one of these Effects is afterwards mention'd, *Ver. 10. He that believeth on the Son of God, hath the witness in himself*. Let us therefore daily pray to God for this excellent Grace, which will assure us of the Truth of such Doctrines as we cannot comprehend. And that we may receive it, together with an Improvement in all Divine Knowledge, let us sincerely do all those Duties God requires of us, and then he will certainly discover himself, and the Mysteries of Salvation more to us.

Now to the Ever-blessed and Glorious Trinity, the Father, the Word, and the Holy Ghost, Three Persons, and One Eternal and Only Wise God, be all Honour, Praise, and Dominion, both now and for ever. Amen.

F I N I S.

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